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THE WITNESS BEARING OF THE CHURCH TO THE NATIONS

By

ROBERT E. SPEER

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The Witness Bearing of the Church to the Nations

MR. PRESIDENT, ladies and gentlemen: One cannot read over the program prepared for this meeting of the Federal Council and not be impressed by the implication of duty which he finds in almost every theme. It is well that it should be so. Every suggestion of duty is a help to us men and women today trying to find our way in a time of extraordinary perplexity and confusion. There are times indeed when the illumination of duty is almost our only certain guide. To have a sure call of duty is to hear an indubitable voice from God, and the man who rises up and goes after it is like one who in the early darkness that precedes the dawn should follow some eastward calling to find steadily enlarging light surrounding his way.

Certainly there is not one of us here this evening who does not feel the reality of the difficulties of this day. We were reminded a few moments ago how equally real they are with the difficulties of a time of war. Only a blind man today can feel that he sees surely and only a man who is unaware that he is a neighbor to his fellow men can be at rest in a world like the world that we live in. And yet it seems to me that there is one view in which confusion and the perplexity of the time are not to be dreaded. They are evidence of freedom and of the forward striving of men. Far better the confusion of liberty than any coerced simplicity.

And we have the consolation in the midst of this confusion that after all in any day the problem of the individual can become a measurably clear and simple problem. He knows his Lord, Jesus Christ. No tumult of the world around him can ever hide

from him the voice of that Lord within his heart. He loves his neighbor and no perplexity as to social duty can ever confuse him as to what that love of his neighbor requires of him in the actual intercourse of life and the common round of daily life. And yet it is possible to exaggerate these consolations that come from our personal Christian faith. It is quite true that all that the Lord our God requires of us is that we should do justice and love mercy and walk humbly with our God. But what justice is, is by no means a clear and simple thing and no matter how real our personal Christian experience may be, just so surely as a man enters deeply into it is he made aware of the kinships in which he stands to every other man—those who have already shared this experience with him and those to whom this experience is still strange.

To find duty today, whether our individual or our collective duty, is an infinitely difficult task and we have done well to be called together in this special gathering of the Federal Council to see whether by conference and prayer we might not be led onward in this difficult time to discover for ourselves and for the whole Church of Christ in our nation what our present Christian duty is. There are many here far more competent than I to open up this problem to our thought this evening. I can only speak of it from the point of view that is common to us all and with no more light and understanding than each one of us possesses already for himself. But it seems to me that there are some elements in the present duty of the Christian Church in our nation that must also be the present duty of the Christian Church throughout the world that are fairly clear.

We know that the first great task of the Christian Church, always her primary and fundamental business, that underlies everything else and without which no other part of her work can ever be done, is her responsibility as a witness. The Church was sent out into the world as a witness, a witness to certain great facts and principles lying within and back of those facts. That was her primary commission. "Ye shall be witnesses unto

me," said our Lord, "both in Jerusalem and in Judea and in Samaria and unto the uttermost parts of the earth." The essential qualification for the elemental Christian ministry was that men and women should be competent to discharge this duty of testimony. The Church conceived its work first of all in these terms. When it had stated all the great facts that had passed before its eyes, then it said emphatically and clearly as though that closed the matter, "and we were witnesses of these things." And I suppose our first duty today would be to make clear to ourselves just what the great facts were that are to constitute the permanent and abiding testimony of the Christian Church. For primarily it must be a body of facts. Witnesses are not called to express their opinions. Witnesses are not called to do the work of advocates. Witnesses are called in courts of law today and through all the ages to give testimony to the facts that they have seen and heard and know. And yet, after all, as we know ourselves perfectly well, facts do not necessarily constitute the truth. The truth is true facts seen in their right relationship and given their true interpretation. And our business, as we understand it quite well in the world that we are living in today, is to bear witness to the great principles of truth which were once embodied in historic facts and which those historic facts of the incarnation and the crucifixion and the resurrection and the ascension of our Lord were meant to bring home into the conscience and mind and heart of humanity forever. And I should like to try, novice though one is, to set forth for a moment at the outset what seem to me to be the half dozen great elements of our witness bearing—our primary responsibility as Christian men and women and as a Christian Church in our nation and in the world today.

Divine Love the Basic Principle

We are first of all to bear witness to the fact and the truth that Almighty Love is at the heart of all things. What our Lord said when He taught men to say "Our Father," and to conceive of a

father as back of all the universe is our initial and fundamental testimony. We believe that at the heart of history, that in the very heart of nature, that at the very center of all life, is Almighty Love. We hold this against every other interpretation of history and of nature and of life and of the universe. We believe that at the root of all there is found an almighty personal love.

Man's Need of the Love Divinely Offered

The second element of our testimony is that men need and that they can have the help of that Almighty Love, of a living and sufficient fatherly God. Now each of these two statements is denied. Sometimes both of them are denied. Sometimes men deny that they have any need of such help. Sometimes they deny that any such help is obtainable. Sometimes they deny both. It is our testimony as Christian believers and as the Christian Church that men stand in abysmal need of help from without and that help from without is available for their need. We can put it all in great words, the word of our Lord Himself, "Apart from me ye can do nothing," and the word of St. Paul, "I can do all things through Christ who strengthens me." And it is because we believe those two things that we can believe rationally in liberty. A liberty that does not know its limitation or that has no access to energy can be no liberty at all. There is a passage, I think, in the Hawarden letters that some of you must have read, giving account of a wonderful evening in Venice of Lord Acton with Mary Gladstone and her brother Herbert, when Acton walked up and down before them and set forth before them his great and unquenchable belief in God's will for freedom for mankind. How did he come to believe in freedom with that great passionate eagerness that made him one of the prophets of liberty in the past generation and century, except by submitting himself to the strength of a joyous faith in the needed and accessible help and life of a living and loving and sufficient God?

A United Humanity

The third great element of our testimony today is that men are just man. You cannot apprehend the Gospel except in the implication of human unity. Whatever vitality heresy can have dies in the experience of unity. A heresy can live only in a Gospel which believes and practices the divisibility of mankind. We go right back to the beginning and everything rests upon the implication and faith of the true unity of man. And one finds there, my friends, today whatever argument there is, and whatever suggestion as a form we need, with regard to the unity of the Christian Church. Whatever disunity in the Christian Church compromises or weakens her testimony to the unity of humanity is unallowable. Whatever diversity of the Christian Church enriches and does not destroy her testimony to human unity is not only allowable but desirable. And we see the forces by which alone the early traditions of unity can be recovered and borne out in our witness to mankind. You may recall one letter that Cardinal Newman wrote in the mellow days that came at the end of his distraught life to a Principal Brown of Aberdeen between whom and himself there was a sympathetic bond in their deep desire for the unity of the body of Christ. "It seems to me," said Cardinal Newman, "the first step to any chance of unity amid our divisions is for religious minds, one and all, to live upon the Gospels." Nobody can live in the Gospels without realizing that the fundamental message of Christianity must be a united message of a united humanity.

The Universality of Right

I think the fourth great needed element of our human testimony today is that righteousness is a universal law. We have fought a great war and ten million men have laid down their lives to demonstrate to mankind forever that righteousness is to be applied to the whole of human life, to the relations of man to man, of nation to nation, of

all the different elements of human society, that righteousness cannot be departmentalized, that it is simply the effort to carry the truth, and truth that carries its own bitter judgment upon all that is inconsistent with it, into all the relationships and activities and ideals and experiences of every form of human life.

The Supremacy of Service

I think the fifth great element of the Church's testimony today is to bear abiding witness to that primary principle that our Lord laid down in His own life and work, "I am in the midst of you as one who serves. Among the Gentiles those who rule shall be counted great but it shall not be so among you. For the Son of Man came unto you not to be ministered unto but to minister and to give his life as a ransom for many." This war has been a struggle between these conflicting ideals, the ideal of service and the ideal of assertion, the ideal of renunciation and the ideal of aggrandizement. The whole history of mankind has been written in the struggle between those terms. We have come to realize that the victory is going to lie with the elements of renunciation, that even in a harsh and bitter world like this the crown and the power and the victory belong to the ministry of unselfishness. We have seen one notable illustration of it in what we have just passed through in our national experience. It has been a problem in America for many years as to what would be the effect of the feminizing of American life through the education of the American citizenship at the hands of women; and you know how often we have heard in the last score of years of the penalty that lay ahead of America for placing the entire discipline of children not only in the homes but in the public schools in the hands of women. What has been the result? The millions of young men who have been taught by women, the women who have lived their lives in the principle of renunciation and service, were found to have proved themselves to be equal in the day

of testing to any call you laid upon them. This is the principle for which Mr. Kidd has been arguing in the last of his books, that the future of the world is in the hands of the nations that yield themselves most completely to the molding of the spirit of renunciation and service and sacrifice that has always been the primary principle in the life of womankind, which was the elemental principle in Christianity in the beginning.

Hope for a New World Order

"The last element in our witness bearing today is our testimony to a deathless and impregnable hope of a new and different world. We are coming at last to the time when boldly, without apology, without hesitation, we are to stand out with a full Christian message to mankind and to say to mankind that the future of the world is not to be surrendered to man's self-chosen moral impotence, but the day has come when man is responsible for his refusal of the promise and offer of God to release to the faith of men the forces of that religion which, by the might of a Living Christ and the power of His Resurrection, can change the world. We are hearing and are rejoicing to hear new voices on this matter speaking in our own time. I have read on the trains the last week a book that I suppose will be supplying soon as much sermon material as the author's earlier books, "Social Evolution" and "The Principles of Western Civilization." "So far from civilization being" (these are quotations from the "Science of Power") "practically unchangeable or changeable only through influences operating slowly over long periods of time, the world can be changed in a brief space of time. In the lapse of a single generation it can undergo changes so profound, so revolutionary, so permanent, that it would almost appear that human nature itself had been completely altered in the interval. There is not a single existing institution in the world of civilized humanity which cannot be profoundly modified or altered or abolished in a generation. There is no

form of organization, of government, or of other domination of forces that cannot be removed from the world within a generation. There is no ideal in conformity with the principles of civilization dreamed of or idealized, that cannot be realized within the life time of those around him. There is absolutely no aim which civilization chooses to set before itself which it is not possible for civilization to achieve even to the sweeping away of this existing world and the creation of a new world in a brief space of time." Yes, but not by its own boot straps!

I can remember, many years ago, in this very hall, when we argued in behalf of the Student Volunteer Movement, in one of its early conventions, for the validity of the Student Volunteer Movement's motto "The evangelization of the world in this generation." We were told at that time that it was an absolutely chimerical proposal, but here we have the voice of one of the authoritative modern sociologists telling us of the possibility of abolishing anything we want to abolish and creating anything we want to create in the world within the period of one generation. Within a period of one generation we who have gathered here tonight have seen a miracle wrought. Thirty years ago was there one of us here in this room who believed that we would see the saloon abolished in the American nation? There are many of us in this audience tonight who will live to see other institutions of lust and evil and sin absolutely extirpated from American life. But what we are being told today is just what Christians have known from the very beginning, that any generation might have the Kingdom of God if it would open itself to the full inpouring of the will and the power of God.

A Vision of Things to Be

I repeat that the sixth great element of the Church's testimony today, in a time that is in danger of becoming cynical and blasé again and trampling on the very ideals that gave us life and

victory during the great war, the sixth is the assertion of the possibility here and now of a new and a better world, the kind of world for which Christ lived and died and lives again. And we must be unflinching too, if we are to gather men to share our faith. We must be unflinching, too, in describing what that world is going to be, for men are going to make sacrifices for it just in proportion as they believe it to be a desirable goal. It will be a new world in which the principle of competition shall have given way to the principle of association and fellowship. It will be a new world in which the principle of unity shall have replaced the principle of division, or in which at least the principle of division will see itself only as the servant of the principle of a larger synthesis. It will be a new world in which the sacredness of property will find its sanction only in the greater sanctity and dignities of personality and human life. It will be a new world in which the social and individual ideals and services will be reciprocal and complementary. It will be a new world in which brotherliness and friendship will have displaced all antagonisms except the war against evil. It will be a new world in which obedience to truth and duty will find its ground in the Will of a transcendent, sovereign God. It will be a new world in which Jesus Christ will be the head of humanity and His life and spirit will do for men what no injunctions or ordinances can ever avail to do. That new world, held before men's eyes, will be worth as many sacrifices as men were willing to make for what was held before their eyes in the four years that have gone by. And if only that amount of sacrifice could be called out, those ten million lives and uncounted billions of wealth, it would suffice to change the face of the whole world in less than twenty-five years.

It seems to me that our question of duty today is made simpler to such honest minded men and women as we want to be as we review in our minds and hearts what that body of testimony is to which it is our first function to bear witness before the world. This duty of witness to Christian truth, however, contains a great deal more than appears

on the surface. For this truth to which the Christian Church is to bear witness in the world is something more than a body of historic or philosophic fact. It is a living power and the Church that bears witness to the truth, in bearing such witness will find that it has become not merely a witness to facts but a channel of great and living energy beating upon the life of the world. The word is a word of life. That was part of the commission of the early Christians too. John the Baptist was not a shining light alone but a burning light as well. And what made the testimony of the apostolic church so wholly convincing was the life that the Church lived in the world and the channel of energy which was opened through it by the power of God to press those facts down upon the sin and need of mankind. And our business today, also, bearing witness to truth is to release on man the divine power of renewal and redemption that will affect every area and department of human life, the life of each man in his ideals of what a man can be and do in the world, the relations of man in society, all the relations of class to class and of nation to nation. And that is a vastly more difficult problem than bearing witness to static truth alone. To deal with life, the great complex life of the world, tangled up by the lies and confusions of the past, scarred by the sin and the evil and hatred of the years gone by, to disentangle all that, to heal those scars, to make human life today what the will of Christ would have that life be, is a vastly more difficult task than to write down a message and state that message in words to men.

The Church to Provide Means for Collective Expression

It is quite true that obedience to truth and the spirit of love and brotherliness is itself a great work. Every lover is a recreator of human life. But this we know is not enough in itself. It must lead on to the thing which we are here to consider

this evening, the duty of the Christian Church not only to bear a clear, pure and unequivocal testimony to the body of her witness in the world today, not only to be a channel of living power letting that truth in upon mankind, but in herself to devise and to provide for mankind the great instrumentalities that are necessary in order that we may deal with our pressing collective responsibilities. I shall not speak of any new agencies or methods of action which the Chuch must devise for dealing with her economic problems but I suggest our reading Mr. John Leach's little book "Man to Man,"—it is not a book that deals with religion or that professes to approach the industrial problem from the viewpoint of religion,—but it is from the first to the last of it a religious book, opening the way for the application of the principles of Christian democratic relationship to the problems of our present industrial life.

I am going on to speak of the other two great problems, the problem, for one thing, of our developing as we have not yet developed it, the instrumentality essential for correlating the energies and agencies of the Christian Church in their attack upon their one common task. If humanity is one, if there is one God and Father over us all, if we have one Lord and one faith, we may be sure that we have just one great common work in this world today, and our present business is to find the instrumentalities by which we can mass the whole power of Christian faith and Christian character and Christian will and bring them to bear upon the common problems in the Christian nation and Christian Church today. Just now we appear to be approaching the matter on three different lines. We have this Federal Council of the Churches which has already been led even beyond the hopes of those who with courage and hope and faith first projected it. We have further this hopeful movement, the Interchurch World Movement, still somewhat undefined, but feeling its way, correlating the missionary and educational activity of the churches in a less regularized and formalized undertaking, perhaps all the more adaptive and elastic on that account.

And thirdly there are the movements toward organic union, more groping than either of these other two, because they deal with a far more difficult problem, namely to realize what was in the mind of our Lord when He prayed that they might all be one and in the thought of Paul in those vast biological metaphors before which we still stand cowed and afraid not daring to take them in the fullness of their meaning, in which Paul conceived of the Church as a great living body, articulate, organic, with one Head over all, from Whom love and government and power pour streaming through it all. We have begun in prayer and love, in brotherly trust, laying aside the spirit of isolation and jealousy and suspicion, submitting ourselves to the mind of Christ, to feel our way. We shall not be given light to see far, but we can feel our way step by step, as we respond to every intimation of Christ's spirit with the fullest possible measure of correlated activity in dealing together with our great common task. One sees in the immediate pressing problem of the Church today the greater urgency of that task. Thank God, we have gone far enough in our duty in this matter to furnish some help as mankind now seeks to shape the instrumentalities of a new world organization. As in the beginning of our national life it was the Christian Church pervading the thirteen original colonies, communizing them, relating them one with one another, supplying models of collective organization, that gave to the statesmen who built the political structure of this nation their fundamental ideals, so it may be today. It is the Christian Church that can give and in reality is giving example and spirit for a new correlated relationship for all mankind.

Necessity of the League of Nations

What we speak of today as the League of Nations is an indispensable and unavoidable implicate of all our Christian faith and endeavor in the world. With no desire to deal with the issue in any way that might involve the possibility of political division of opinion among us, it still seems

to me just to affirm that the considerations that drive us on to that great goal are fundamentally and essentially religious. We have to provide in our world today some instrumentality of international relationships to deal with the flat and unavoidable facts of existing world relationships and entanglements. And it is religious to face facts. It is irreligious for men to shut their eyes to indisputable and unavoidable facts. We are related through the world today by ties that cannot be dissolved. The economic bonds are heavy and unbreakable. The rest of the world owes the United States today more than ten billions of dollars of money. Every year the balance of trade is overwhemingly in favor of the United States. Not a year passes that obligations of all the rest of the world to the United States do not enlarge. Men who tell us that we should draw off from the rest of the world simply preach against the irresistible tides. I went to the meeting at the Metropolitan Opera House where Mr. Taft and President Wilson were speaking on the eve of the President's return to Paris to the Peace Conference. Mr. Taft was speaking of this very matter, illustrating it in the homely and effective way that has made his advocacy of this cause one of the greatest national services that has ever been rendered to our people. "They tell us," he said, "that we must not entangle ourselves with the other nations of the world." It reminded him of a man who was in prison for certain offenses. He sent for his lawyer to come to see him in the jail and asked his advice as to what he should do. "Bless me," said the lawyer, "they cannot put you in jail for that." "Hang it," said the man, "I am in jail now." We are enmeshed in all the life of the world today. We cannot unmesh ourselves. Every day that passes entangles us more inextricably with all the rest of mankind and we are simply imbecile if in face of the fact we shut our eyes to it and do not try to devise the agencies by which that fact should be dealt with.

Religious Grounds for League

In the second place, I believe in an attempt at a world association on religious grounds, because

it is drawn out from the very fact and ideal of human unity. The human race has always been one but its unity was unrealized. So long as the means of communication were poor and the population of the world was widely scattered and there were great areas segregating the races, it was possible for us to live our detached, provincial life. That day has gone forever. God has thrown the whole of humanity together in an actual experience of the unity of man and out of that unity we are compelled to think today the plans of organization that shall deal with this actual constitution of mankind.

In the third place we are bound to this advance by loyalty to what has gone by. It is irreligious to betray the past. You remember the great word in the Epistle to the Hebrews where after that noble list of heroes and heroines of Israel the writer of the Epistle throws out the moral challenge to the men and women of his own day: "These all received not the promise, God having provided some better thing for us that they without us should not be made perfect." We have to lay the framework for a new world in loyalty to the men who sleep beneath the poppies in the Flanders fields. They will not rest there if we prove unequal now to carrying forward the work that they began. All that has gone was getting ready for this. It was not getting men and women ready to come to this and then to turn back again into the past. Men and women have been brought up to this through such sacrifice that by that sacrifice they might be so enlarged as to be able now to believe and to do what in the past had been an impossible thing.

I believe in the League of Nations in the fourth place because of our obligations to what comes after us. It is irreligious to be disloyal to the future. Men and women who avoid great and pressing duty do not betray the past alone. They betray the future as well. And the problems that grow out of the last four years are impossible problems unless we provide instrumentalities designed honestly, however imperfectly, to deal with him. We have to have some form of organization to cope with international necessities which have

come out of the war and become more intense and critical by reason of the war and the terms of peace. Inevitably the terms of peace must leave open and conditional many issues. The issues which it seeks to close will reopen and reshape themselves. Continued peace will depend upon their wise handling in the processes of life in the years that lie just ahead of us.

In the fifth place, we need some international association today as an instrumentality of world service. It was a significant thing that when they redrafted the covenant they put in an entirely new article covering the proposed international expansion of the work of the Red Cross. It is tragic that religion has had to be left out of the covenant, that we have a constitution of the world now with no provision in it for religious liberty,—a constitution of all mankind, and that only indirectly can we bring in those great principles of service that are symbolized by the Cross of Christ and that draw their inspiration from the spirit of Christ but cannot be there except by indirection. It is significant that they come in under the symbol of the Cross. It is world service and cooperation for which we must prepare and provide. It is simply indispensable that there should be new agencies of international service provided adequate to the needs of the new day. Is it tolerable that in a world that God made, whose resources He made adequate to the needs of all His children, there should be great areas of mankind with superfluous supplies and other great areas of mankind as in the Bombay Presidency, in Rajputana, in the Punjab, where hundreds and thousands of men, women and little children are starving to death for lack of bread, while elsewhere there is abundance and to spare? Is it tolerable that there should be such a world? We have got to erect for mankind some agency of international service that will do for all men everywhere the work that the spirit of Christ in His Church insists should now be done to Christ Himself, incarnate forever in the need of humanity.

Objections to League Were Urged Against American Union

There are no more difficulties in the way than would have prevented, if men had yielded to them, any human society whatsoever at the beginning, no more difficulties in the way than would have made impossible the original federation of the thirteen colonies, not so many difficulties in the way as stood in the path of the men who drafted the constitution of the United States. Whatever arguments can be made against the federation of the world today were valid too against the federation of the colonies that constituted the original United States. And if we believe that those men would have been disloyal to God if they had failed Him in that great hour and had not set the boundary of freedom more wide and secure by what they did in building this nation, by so much I believe must we regard the men and women of this day disobedient to God if they do not seek to do for the world now as much as they can of what our fathers did for it a century and a half ago. Men have appealed to their examples as debarring us from entering into relationship with the other nations of the world today. Those men are most loyal to the great names of the past who seek to do what those men would do today if they stood face to face with the tasks and responsibilities of this present time. And if we are told that all that is proposed is experiment and that nobody can be sure of the result, could the same thing not have been said 150 years ago? All life and progress and all stagnation and standpatism are experiment too. And it is safer for us to follow any man who says he believes in a better world and is going to try to get it even if we are not totally sure about all the prescriptions than to follow any man who says he knows all about his prescriptions because they call only for what we have had and says "Come, let us go back again into the known past." That past is gone forever. Ten million men died to seal that past once and for all against our retreating into it; died that a new and better world might come, a world in which

the children they were never to have might have lived in peace and quietness and honor and love, or other real children in their stead.

Must Be Broadly Conceived

Maybe thoughts like these have carried us too far out of our own proper field tonight. Let us come back as we close to what lies central to it all,—just three great things as I see it. First of all, that we should conceive the work that we have to do today in the existing relationships in which we find ourselves, in terms of the most comprehensive brotherhood and of the ministry that we are to work out in our differentiated activities in behalf of the whole common body of Christ. Dr. Macfarland had in his report this afternoon some wise words regarding the lessons that we have learned during the past year and the lessons we are taught by the present time. There is, thank God, this deepened sense of denominational responsibility. Those are the traces in which we are set now to draw. We shall do our best for the whole as each body of us inside the area of its own defined responsibility does in the fullest and richest measure all the work that God has given that body to do, only does it not in the spirit of isolation and of jealousy and of antagonism but in the spirit of glad recognition of the underlying unity of the whole and of its ministry as just its contribution to all that great body of resources that at last is to be the common wealth of the undivided body of Christ.

In the second place, we should bring all the massed moral forces, all the massed spiritual forces of the Christian Church to bear upon our common present responsibility. I was reading the last month General Foch's book on "The Principles of War," to see what there was there in the principles of the great Marshal that might be of service to us men and women engaged in another and mightier and more difficult conflict than his. Just listen to these as some of these first axioms in the earlier chapters. "Defeat is a purely moral result." "Strategy is only the result

of character and common sense." "Whatever is done in an army should always aim at increasing its moral strength. Of all mistakes one only is disgraceful—inaction." "Napoleon always marched straight to his goal without in any way bothering about the strategic plan of his enemy." "Nowhere can better models be found than in the case of Napoleon who triumphed by taking advantage of human emotions, by giving to operations the most crushing nature ever known, by manoeuvering masses of men." "The mass absorbs for war all the physical and moral resources of the nation." We have to mass our resources against our task. The Interchurch World Movement is seeking to do this in its field. Some larger and richer means of doing it must yet be devised. We have got to mass the total moral and spiritual power represented in Christian faith and Christian sacrifice upon the task of the Christian Church in the whole world today. And lastly,—it is good to come back to it,—we have to remember just what life is; how unitary and cellular a thing it is; that the power of the whole body is no more than the power of the aggregate cellular life of the body. And behind all our larger organization must lie the strength and power of local Christian faith and worship and service. Disease, inanition, anaemia, weakness, anywhere carries weakness, poison, ineffectiveness throughout the whole. And we men and women gathered here tonight, not many, not able, perhaps, to carry with us the bodies that we represent, still in ourselves and the areas of influence which are about us, represent enough, if the life is full and compelling enough within us, to begin the change that shall bring the new time. A smaller company than we were in that upper room when the fire fell and the power came and men and women went out, poor and ignorant and weak, to shape and change the mighty world. And to this we do well to come: "I, if I be lifted up, will draw all men unto me." Lifted up in life and love, lifted up in the body of His people and drawing men to Himself, drawing them into that new Kingdom of righteousness and peace and joy, eternal in the heavens, yes, but also to be made actual upon the earth.